

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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No. 13.

AT STRIFE.

In the air and in the ocean,
Stillness is but veiled commotion:
The woods' serenity of life
Is the battle-ground of strife:
In the lifting of the leaves
Something like an anguish heaves:
Something like a horror slain,
The late breathing out of pain.
Nature and the soul of man,
The unalterable stars of night,
All are struggling in the plan
Of the Infinite.

My God, I do assent,
Unto thy full intent.
Make Thou the striving long,
Thou to the end art strong.
I, in the hollow of Thy hand,
Can yet afford to stand
Firm in the sense
Of Thy deliverance.

JOHN TUNIS.

Our Best Words for June thus states the bottom truth not only as to orthodoxy but as to Unitarianism or any other "oxy" or "ism." "Goodness is the only orthodoxy that God cares one particle about, and every man that is living the Christ-life is orthodox." This abiding principle is thus further enforced by that paper in one of its published poems—

"The holy church is that wherein
The golden rule controls;
The soul is surely saved from sin
That lives for other souls."

The response of the venerable but ever youthful Dr. Martineau to the greetings of the English Unitarians, recently sent to him from their National Conference on the eightieth anniversary of his birthday, contains words of timely import to the Unitarians on both sides the water. Words so indicative of a spirit like our own Channing's, "always young for liberty," we are glad to italicize for special emphasis. He says: "On looking back over the remembered work of four-score years, I find it all summed up in the simplest of acts,—the unreserved expression of whatever took hold of me as most true and good. In this there is no heroism; it is but 'the life according to nature.' To the existence of a group of churches free in their constitution and open to the laws of natural change, I owe whatever scope has been given me for study and teaching on subjects of morals and religion. It is, however, no mere personal gratitude that retains me in allegiance to their inherited principle;

but a conviction that the true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed by any doctrinal names or formulas; and that free play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, for specified agreement in theological opinion is discarded from the bases of church union. Aware as I am that many members of the recent Conference do not unconditionally concur in this conviction, I am the more touched by an expression of approval and affection which, in their case, involves an exercise of forbearance."

Our readers will be glad to know that the claims of Miss Anna Ella Carroll, of Maryland, for conspicuous service to the Government during the great war of the Rebellion, have at last been fully recognized by the Court of Claims. We do not know just what financial results this decision implies, but we do know that it means an admission that a woman's hand and brain touched vitally the directing forces that led to great results; and that ours is a Government where such service receives just recognition, though tardily. We congratulate those who have labored so long for this recognition. There is a poetic fitness in the fact that Miss Carroll's claims have been pushed to their successful recognition largely by women's hands.

When persons of different shades of liberal thought have been brought to dwell in the same locality, and when there are scarcely enough of any one shade to make a strong, self-supporting society or church, how much more Christ-like it is for all to agree to disagree, and to unite together as a band of religious workers and worshipers. "In union there is strength," and this is really the only consistent and common-sense way for seekers after the same good, children of the same Father, and students of the same truth, to attend to the Lord's business. But when any people, anywhere, agree to unite on this simple basis of fellowship, the church thus formed becomes essentially Unitarian, as has been practically and triumphantly demonstrated in many of our western towns.

Professor F. W. Newman, writing to the *Indian Messenger* of George Eliot's first marriage, says: "In those days divorce was only by special vote of the House of Lords, and it cost £2,000 in fees. We ought to give her the benefit of an opinion, not only that the injustice of the law made defiance of it right, but that in making herself a martyr she hoped to break it down. This (apparently) she did; for, in spite of our bishops, a divorce court was soon after established." In the same letter he protests against

being classed with Matthew Arnold, "a man between whom and me is a vast religious chasm. He wrote to rebuke Bishop Colenso for telling truth too plainly to the multitude, and said he ought to have reserved it for scholars. Hereby he drew on himself a pamphlet from Mr. W. Rathbone Greg, entitled 'Truth versus Edification.'" The communication ends with the following postscript: "I greatly prefer an atheist or agnostic like J. Stuart Mill—a man devoted to justice—to a sanctimonious pope like Pius V., who lived for the murder of heretics as the chief duty of religion. Original Christianity made morality its first and highest goal."

We do not know a beneficent association in the country that is doing a more useful work than the Wisconsin Humane Society. It may be said to be literally the creation of Rev. G. E. Gordon, of Milwaukee, who was chiefly instrumental in organizing it six years ago, and has been its President and leading spirit ever since. It has three aims—first, to prevent cruelty to animals; second, to prevent cruelty to children; third, to prevent cruelty to criminals and to defective and dependent people. Persons desiring to know more of the work done by this excellent association, or desiring to get suggestions as to how they may themselves labor to promote humanity or the humane education of children, will do well to send to Mrs. Gordon, the Secretary of the society, at Milwaukee, for a most interesting pamphlet, which she has just published, giving a full account of the organization and its doings, with much other related information. s.

F. M. Holland, in the *Index* of June 18, in an article entitled "Of What Use is the Church?" arraigns the same on the score of its failure to place due emphasis upon moral instruction. The course of study in the theological seminaries, he claims, is mainly concerned with doctrines and ceremonies, morality being made a side issue, the names of the denominations showing that the primal emphases lie on doctrine rather than upon conduct. But he also frankly says: "We should not forget that there are ministers who know of no creed but truth, and no sacrament except practical goodness; who do their best to make their hearers see the Bible as it is, and think independently, and who give their main strength to denouncing iniquity in high places, breaking the chains of the oppressed, and leading the people on toward higher life than has ever yet been reached. All honor to those men who are working thus, under whatever name and on whatever platform." May the number of ministers who deserve the above tribute be rapidly multiplied.

The London Unitarian Anniversaries, this year, as in most years, were very like our Boston ones. There was the same talk about "sixty years," the same call for "work and money," the same source for congratulation and cheer, and in some quarters the same apprehension lest freedom should outreach its religiousness, and fellowship become so broad as to lose its consecrating and inspiring power. Conse-

quently, there was the same demand from this quarter for "definitions," the same eagerness to manipulate "fundamentals." Our able English contemporary, the *Inquirer*, comments upon the apprehension so wisely, that we are glad to quote his words, because we think they have a trans-Atlantic value:

"The Evening Meeting, we must frankly confess—excepting for Mr. Armstrong's noble speech—was hardly up to the level of former occasions. Several utterances, both from the chairman and other speakers, challenge criticism. Instead of 'a contempt for all creeds'—words written by Dr. Channing in his early life in the heat of a bitter theological controversy—the higher thought of the age, and the latest thought of Channing himself, teach us to recognize the essential truth underlying all creeds, and to reserve our contempt only for ecclesiastical anathemas. And when we hear at these meetings the constant demand for 'definitions,' and a 'definite theology,' we cannot help calling to mind the saying of F. D. Maurice, that the curse of the Church in all ages has been theological definitions of God and religion. The great thing after all is to believe with the whole mind, and heart, and soul in God, conscience, immortality, and carefully to avoid logical definitions of spiritual facts. Mr. Armstrong struck the right key, which met a general response from the great meeting, when he said that Unitarianism stands for 'Faith, Freedom, Fellowship.' And we may add the expression of our own profound conviction that our freedom, held in a religious spirit, is the great strength, and not the weakness, of the Liberal cause."

Prof. Swing writes wisely in the *Current* concerning an Educational Annex, the annexation of a manual training department to our public school system. "What is needed besides compulsory education is an annex to each public school, in which annex those must learn some manual art who fail in the intellectual branches. It would thus be found that many boys who cannot do anything with books can soon do much with tools, and can even be made to appreciate and enjoy the results of the bench, the engraver's tools, the tile-making industry, and the many shapes of mechanical pursuit. At Elmira, New York, an eminent teacher reports great success in his effort to get an industrial education into heads and hearts that did not make any effort to appreciate the education contained in books. Experience should thus induce our public instructors to widen their method of dealing with the young, and should assume that there are thousands who are too good to be made into food for the jail and the gallows. Unable to master a book they may be fitted by nature for some one of the many forms of artistic skill. As our Free Schools have in one direction reached the idea of a High School which comes as a form of stimulus and final reward for all those who do duty well in the primary and intermediate grades, so may our public educational system attach to all our building departments of manual skill, and then make all these point to some High School of arts and trades, which shall rise up as an allurements and reward for a large number of lads whose cases have been too readily dismissed as hopeless."

Quite a spirited debate is being carried on between the New York *Evening Post* and the *Independent* concerning "the line of severance between our American Protestant churches and the working classes." The *Post* published an article lamenting

the unchurched condition of these classes in cities, and in explanation showed that the people who were able to build churches built them for themselves and used them, while those who could not help pay the heavy expenses of such churches remained away. Thereupon the *Independent* addressed a circular to all the pastors of all the prominent Protestant churches in the city, asking if their churches were chiefly aristocratic social clubs, as the *Post* charged, and upon the negative answers received from a large number of ministers bases its argument. The *Christian Union* wittily suggests that method is equivalent to asking the prisoner at the bar if he is guilty, and upon receiving from him the usual plea, turning to the judge with "Your Honor, the accused declares that he is not guilty; surely he ought to know."

The *Independent* must fail to establish its point, for unfortunately the *Post* is in the right. No doubt there is a certain number of working people in almost every Protestant church, but it is not large in proportion to the great majority of this class in society. From the beginning of American society to the present the unchurched class has far outgrown any denomination—has outgrown and now outnumbers them all together. The Roman church holds its true proportion of working people, but the Protestant churches in cities are really, as the *Post* says, churches of the well-to-do and rich.

Are these rich churches, with their costly furniture and music and scholarly preaching, to blame that the working people do not go to church? They bear the blame at the hands of newspaper writers and many public speakers almost continually. And these working people themselves will tell you, in the same breath in which they somewhat proudly inform you of the number of years since they have "seen the inside of a church," that the churches are all too fine and stylish and expensive for them, that they are not wanted, since they have so little money to give; and therefore they stay away. But this is really all false. They stay away for the common reasons of laziness, disinclination, lack of interest in the things for which the churches stand and work,—and all this talk about the style in the churches and the lack of welcome for a poor man is the very thin material from which people, conscious of shirking their duty, make excuses. The real trouble is a doctrinal one, and it is the one that Unitarians feel most of all: no longer driven to church through fear, people make use of their liberty and shirk its burdens and duties altogether. And the matter will probably grow worse before it grows better.

U.

A lecture by W. M. Salter, of the Ethical Society, treats of Luther's position with relation to the Catholicism that lay behind him and the Protestantism that lay before:

"Goodness had become an external, formal thing in the Catholic church. It always tends to become so. It first creates certain forms, and then loses itself in them. * * * There was an external test of character, and the significance of Luther is that he proposed an internal one."

So, to-day, seems the difference between the stand-points of the orthodox and the liberal faiths. This difference, if less rank now in its appearance, is more subtle in its significance. The orthodox preserves the *word first*, and if the spirit that the word stands for does also creep in without dislocating any prescribed forms, no objection is made. If it dislocates, it is cast out or restricted. The liberal preserves the *spirit first*, and if the word already provided in which it is expected to clothe itself is in fitting and truthful conformity to this, no objection is made. If not, ruction ensues—the word is cast off or enlarged. One stands for the *embodiment of religion*, the other for the *religion itself*,—whether consciously or unconsciously.

"Protestantism sprung from a quickening of the conscience and a deepening of the moral life." [So do the liberal faiths of to-day.] "Luther could find no rest in fastings and penances and almsgivings; they humbled the body, they did not purify the soul. It was at the center of his being that he wanted rest."

It is this mental poise between the spiritual and material forces, within and without—this at-one-ness with God which alone is restful action, that is the endeavor of the liberal element in all religions to-day.

ANTIOCH COLLEGE.

The Commencement of Antioch College, which occurred June 17, was both a surprise and a delight to us. Instead of finding the college bathed in pathetic reminiscences representing the shadows of a past inspiration, we found it pulsing with young life and joyous in a new hope. Antioch College as an eastern exotic, representing eastern missionary spirit and eastern devotion, is indeed on the wane; but Antioch College as a western institution, drawing its nourishment from its immediate surroundings, is but just beginning to grow. Of the thirteen trustees who were in attendance but two came from outside the state of Ohio, and four of them were of the alumni of the college. President Long, a man of southern birth and education, seems to possess just the qualities necessary to shape a young institution—enthusiastic, energetic, magnetic, and methodic. The Christian denomination seems to be warming up to the work, and many of its workers hope to make Antioch still their Zion; and the next generation in the Christian body will have less fear of Unitarian thoughts, and will be less jealous of Unitarian usurpations. The vacancy caused by the death of Hon. John Keble, of Cincinnati, one of the most devoted friends Antioch College ever had, was filled by the appointment of his son Charles, who seemed proud of receiving his father's fallen mantle. The invested fund of the college is being rapidly brought into productive shape, and Treasurer Frank Evans, of Cincinnati, deserves great credit for the skillful and business-like administration of this interest. Next year the trustees will be able to pay \$2,500 towards the college expenses, and the Christian Educational Society assumes the remainder of the expenses. This year there were but four members in the graduating class

proper. Seven or eight others completed the normal, scientific or business course, and received diplomas accordingly. Commencement Day was an inspiration. The beautiful country poured in its intelligent and thrifty looking citizens from all directions. Young men and maidens came by the hundreds, some equipped with rich associations, others with still richer anticipations. Over five hundred people sat down to the college dinner. Altogether the indications are that Antioch is yet to be heard from. The spirit of Horace Mann is marching on. The heroic seed there planted is yet to bear heroic fruit. Not the least stimulating exercise was the unveiling of the tablet in the chapel on Wednesday afternoon, which contained the names of thirty of the Antioch boys who gave their lives for freedom and union in the last war. The Grand Army Post, named after an Antioch hero, had charge of the ceremony, and the address was made by Hon. J. Warren Keifer, one of the trustees and an alumnus of the college. If the blood of the martyrs is the seed of the church, surely the blood of the heroes may fortify the life of the college.

LIBERTY ENLIGHTENING THE WORLD.

The arrival in New York harbor last week of Bartholdi's great statue of "Liberty Enlightening the World" reminds us that the money for building the pedestal upon which it is to stand has not yet been obtained. It would probably have been easier to have raised this money ninety years ago in this country than it is to obtain it now. Our forefathers then, having just closed the Revolutionary war, were fully possessed with the great idea which this statue is erected to embody and commemorate. Its coming to our shores now falls upon a time when the thoughts of our people are running in quite a different channel. We are feeling that we have too much liberty and need more government. A great statue to Democracy we might still welcome with some real joy and enthusiasm, for most of us still believe in a government by the people, but it is government rather than liberty that we most deeply feel the need of now. Probably this is the real reason that the pedestal to the great statue grows so slowly. Out of pride, rather than through any other feeling, we will, without doubt, set this magnificent work of art, so grandly planned and grandly given our nation, in its place.

Thinking of this leads to the question whether liberty really is, or ever has been, the enlightener of the world. This statue should represent a real truth, an enduring principle, and if it does this, the particular mood in which it finds our country should have nothing to do with the welcome we give it and the real pride with which we set it in its place. There have been periods in the advance of human civilization when the individual sorely needed for his enlightenment a greater degree of liberty than he possessed; and there have also been periods when too great a degree of individual liberty meant the absence of all government that was able to restrain those lower passions and propensities which make all life unworthy; indeed the first condition of the rise of

primitive man out of savagery was a government strong enough to restrain his absolute liberty. Beginning with a world filled with savages it is certain that liberty did not, and could not, enlighten it; so that it must be said that the Bartholdi statue does not represent a universal principle.

But beginning with the world as it is to-day liberty is, and is to be, the great enlightener. In Ireland enlightenment will very rapidly follow the liberty to govern themselves, when that shall be granted the people of that long-suffering island by the English government. In India, in China, a greater liberty of the individual man, and especially of the individual woman, is a necessary condition to further enlightenment. Our civilization is now so fortified by science that there is really no danger of its slipping back through anarchy into the primeval barbarism or any similar condition. The people can be trusted to make a government, however democratic its form, sufficiently effective to accomplish the general purpose for which human government exists. And so, taking the largest possible view, looking at the world as a whole, it is true that liberty is, and is to be, the great enlightener of men. Indeed, it is true right here in our own land that the thing we really need, if we but understood our true condition better, is not any kind of re-enslavement, but a larger degree or a more perfect kind of liberty. Our dangerous classes, those who hinder our prosperity and threaten our peace, are those who are veritably the tools of wicked and designing men. They are enslaved in various ways: largely, as we think, through the influence of the Roman Catholic Church; largely, also, because they have not been born in this free land and are not yet really free from the chains placed upon soul and body in the old countries from which they come to us. These custom-bound, soul-chained foreigners coming here are used by our crafty politicians to further their own ends. All our more serious difficulties in American politics would be removed if we had no foreign population. And the remedy for our difficulties undoubtedly is a continuance of the liberty which our citizens all enjoy. Through the operation of natural laws this leads to self-restraint, which, finally, is the only restraint that gives real safety and stability to any society. Our political problems will solve themselves if we can only hold fast to our present liberties without being overwhelmed by the tide of emigration that sets toward our shores from all parts of the old world. Welcome, then, to the great statue, and may we never lose faith in the idea which it represents. U.

A THEOLOGICAL SYMPOSIUM.

If our unbelief in the saving power of theological discussions carried on in the columns of a weekly paper, were waived, still the limitations of our space would render it impossible for us to publish everything of this nature that has come to our desk; so there is nothing left for us to do but assume the editor's privilege and responsibility of giving to our readers such extracts from our contributions as seem to us of the most interest to the readers, reminding

them that, of course, the extracts printed do not adequately represent the rounded thought of our contributors.

Mrs. Minnie S. Savage, of Wisconsin, in answer to Mr. Cronyn's Questions, published in our issue of May 30, replies as follows:

1. No. But I think we may keep in our hearts a deeper loyalty than the "exceptional" towards Jesus, and all who have attained high and pure life; such loyalty is not simply a means, but a part, of spirituality.

2. I think that the spread of Unitarianism is not dependent in any great degree upon a "special recognition of Jesus as a spiritual leader of the race"—unless "organized Unitarianism" is, or is to be, something different from absolute Unitarianism. Unitarianism can spread only so fast as we attain more and more of spirituality, and learn how to find and quicken the spirituality of others in true and intuitive ways. It may help us to remember that the inherent religion of mankind comes to light first through the heart, and analyzes itself later.

"N. O. C.," of Maine, *à propos* to the study of different "Bonds of Union," recommends the following to our Western churches:

ARTICLE I. We believe "In the love of truth and in the spirit of Jesus Christ; we join for the worship of God, and the service of man."

ARTICLE II. We believe in "Freedom, Fellowship and Character in Religion."

ARTICLE III. "In essentials, we believe in Unity; in non-essentials, Liberty: in all things, Charity."

ARTICLE IV. We, therefore, "whose names are hereto subscribed, unite ourselves together as a Congregational Unitarian Society, for the purpose of creating a church-home for ourselves and our children, to which we can welcome all of like spirit, and from which we can send out an enlightening and uplifting influence into the world. We believe in, and would be guided by, the universal principles of religion and morality as interpreted by the growing knowledge and conscience of mankind. Standing on this basis, we invite to our fellowship all who sympathize with our ideas, who are helped by our worship, or who wish to work with us in promoting human welfare."

"L. C.," of Massachusetts, thinks that even if "a more satisfactory and harmonious statement than the present articles of the National Conference could be framed, and the language of universal religion be substituted for the present, it would be taken by many as a departure from historic antecedents and alienate them." He justifies the "double-barrelled arrangement of many New England parishes, where the parish has a broad ethical or theistic basis and the church a narrower Christian one." He reminds us "that some of the most effective weapons of warfare are not simply 'double-barrelled' but six-shooters. Our political and religious organizations are full of 'wheels within wheels' and more effective therefor." He thinks that "the words 'pure religion' appear to have a uniting force which might well bring together in sympathy at least those who divide in respect to the names of leaders."

A sister from Minnesota thinks that the radical thinker misses the glory of his own thought if he fails to see that it means more of God, not less!—God nearer, closer to the human soul than has ever yet been realized by men; so close that neither Emerson nor Martineau can draw any "sharp line of separation between the human spirit and the Divine, or can clearly say where their own soul ends and God's communion begins." * * * The ideas—God, Immortality, Jesus—are, indeed, common to all the churches, the first two to nearly the whole human race; a fact which in itself

proves them to be central and "supreme." But the interpretation of them, the creeds built upon them, grow with the development of man, with the evolution of his thought, the higher aspiration of his soul.

"D. H. P.," of Massachusetts, thinks the race has always followed leaders and probably always will, and emphatically answers Brother Cronyn's questions in the affirmative.

Mrs. Martha P. Lowe, of Massachusetts, dissents from recent criticisms upon the National Conference which have appeared in these columns, and closes by saying:

Let us respect the work of our Free Religious brethren in their own way and place. Let us also respect ourselves, and while we have our eyes open to new truth, ever "strengthen the things that remain."

John Tunis, of Illinois, says of Edwin Mead's recent use of Robert Brown in his article on the Unitarian position in the *Index*, and quoted in these editorial columns:

That which concerns us will gain nothing by adducing the support of a man whose life is one compound of restlessness and refractory insolence, and who finally *broke down* and became a dutiful member of the Church of England, dying a rector at Northampton. Dignified dissent followed by dignified withdrawal may command the hearty sympathy of all. But unmeasured assaults on the church of his adherence, repeated insolence, unwarrantable return to the country by whose laws he was unwilling to abide, and all this capped by final servile submission for a share in the flesh-pots of Egypt—these things are the elements that it is to be hoped we have no need to use. If Unitarianism stands for character, it has nothing to gain at such soiled hands.

Contributed Articles.

DAY DREAMING.

What stuff our dreams are made of, who can tell?
Those dreams that come athwart our waking hours,
When from the busy world we turn aside
And hold communion with our nobler selves,
Enter the inner temple of the soul,
Holy of holies, where no presence comes
Save God and our own consciousness.

Uplifted as on wings of light,
We seem to stand upon the borders of
An unknown world, where life takes on itself
A grander meaning. The change of circumstance
No longer binds the human soul; it soars
To heights of knowledge, truth and usefulness,
Drinking life's wine from an exhaustless fount;
And deep within the silent depths of being
Stirs the great hope, to *be* the soul we dream.

The acorn in its mossy bed might dream
That from the spot where then it sleeping lay
A mighty oak had grown,
That in its branches wild birds built their nests,
And squirrels leaped from branch to leafy branch
And gathered in their winter's store of food;
While 'neath its spreading arms the flocks and herds
Found shelter from the sun and from the storm,
And 'neath its welcome shade the traveler paused
To cool his brow and rest his weary limbs.

Years pass, and where the acorn slept has grown
The oak, and squirrels leap from bough to bough,
And in its branches wild birds build their nests,
And flocks, and herds and traveler all are there,—
A grand fulfillment of the acorn's dream.

And as the latent power which nature held
To bring the oak from out the acorn's shell,
Was waked to life by nature's force, the sun,
So God may be the sunlight of the soul,
To touch with quickening fire its deep unrest
And force us upward to a higher good.

And when the eternal Now by circling years
Has won the new-born ages for its own,
The soul may gain the glorious heights afar,
Which now it only dimly sees in dreams;
And, looking upward still, may ever see
Still grander heights to yearn and struggle for;
And thus forever toward the Eternal Truth
May dream and climb, and dream and climb again.

J. M.

TALMUDIC SAYINGS.

"Speak the smallest part of one's praise in his presence, but *all* of it in his absence." (Erubin, 18.)
What an excellent motto for gentlemen's clubs and secret societies, and ladies' tea parties and sewing circles!

"It is a good custom to throw meat to a dog." (Chulin, 83.) S. Yarchi (the greatest commentary on the Talmud) explains this thus: "Since we know that God is very particular in his 'boarding house,' and is very anxious not to curtail the ration even of the smallest creature, therefore, if the dog does not care for bread we are obliged to feed him on meat." (Cf. I Cor. iii, 9; Matt. vi, 26.)

"Either friends like those of Job (i. e. *true* friends, who will stand by you in affliction, and to whom you could freely open your heart and speak your mind, either such friends), or—death. (B. Bathra, 15.) Alas! most of us, I dare say, would have to accept the latter, in absence of the former. The old question, Is life worth living? But with all reverence for the great Rabbins' erudition and sagacity, I venture to differ from them on this point. I say, *live by all means!* And if you have not lived to have some true friend, then live until you get one. Remember, friend, if you wish others to live for you, *you must begin by living for others!*

"If you have hired yourself to a man, pick wool." (Yuma, 20.) That is, if you hired yourself to him for general work, you have no right to refuse doing even the hardest, most uncongenial and tedious work for him. Wool picking or cleaning was considered, and really is, a most tiresome and annoying job; for the things to be removed stick to it like—our "be-setting sins" to us.

Rab' Joseph used to kill a fatted calf and have a good time on the day of Pentecost. For he said: "If it were not for this day (the day of the giving of the law) Josepbs would be cheap in the market place. But now the law was given and I have studied it; so people respect me on that account."

(P'sachim, 69.) What an ingenious tribute of praise to learning and scholarship. Akin to this we find a passage in *Kiddushin*, 33, by Rab' Nachman, who was the son-in-law of the Nassi (prince) and the President of the Supreme Court. He used to say, "If it were not for the law there would be plenty of Nachmans in the street. It is the learning, the study of the law, that made me myself." This was said by way of explanation of his conduct with regard to reverence for old age. The Talmud says we must honor old age even in a gentile or barbarian. Wherefore Rabbi Johanan used to rise before aged gentiles; Abbaja extended to them the hand of fellowship; but Rab' Nachman only sent them greetings by his messengers, apologizing for not doing it in person because it was not on account of his pride or his wealth, but out of respect to his learning and scholarship, which, he thought, would not brook such conduct. We may smile at or even regret his narrowness in this respect, but we cannot help admiring his scrupulous reverence for knowledge.

RUDOLF WEYLER.

CHICAGO, June, 1885.

A WORD FOR MOTHER BICKERDYKE.

MY DEAR UNITY:—I have just read with deep interest the article in *UNITY* in reference to "Mother Bickerdyke." Well do I remember the eloquent and pathetic tribute that Mrs. Mary A. Livermore paid, just after or about the close of the war, to this "patron saint," as she will be regarded by the veteran "boys in blue," who live after she is gone.

Mrs. Livermore would cordially add her testimony and join in securing a liberal pension for this good woman. And so, too, would Gen. Sherman, who held her in such high honor for the blessed services which she rendered to the sick and wounded soldiers in his army.

Mother Bickerdyke's speech, made to the Chamber of Commerce in Milwaukee, in response to its address to her, pledging regular money contributions to aid her hospital work, deserves a place near Lincoln's speech at the decoration of the National Cemetery at Gettysburg.

E. I. GALVIN.

CHICAGO, June 18, 1885.

TWENTY-FIVE SERMONS OF TWENTY-FIVE YEARS.*

"And for success, I ask no more than this—
To bear unflinching witness to the truth."

The significance of this volume cannot be conveyed to the reader by its simple title. Sermons come and sermons go, and for the most part, after they have served the purpose of ministering for a little while to parochial pride and affections, they "rest from their labors," or stand upon unused shelves, read only by their titles.

But here, if we mistake not, we have a land-mark. True, it is a parish memorial—tender and beautiful—but it is a memorial with a distinct purpose, with a

*TWENTY-FIVE SERMONS OF TWENTY-FIVE YEARS. By Wm. J. Potter. Boston: Geo. H. Ellis. 1885. \$2.00.

method. It discloses the process of a ministry moving steadily toward a definite result. It illustrates the gradual development of a free and rational faith. And in the anniversary discourse, at the end of twenty-five years, we have an admirable summary of the conclusions reached. This distinguishes the book from others of its class.

As compositions these sermons deserve our attention. They are models of dignity and strength. Nothing facile or vapid in their style, but conscientious and painstaking; nothing careless or superfluous, but concise and severe—picturesqueness and paradox and trope playing little or no part. Yet there are great felicities of expression scattered up and down the pages,—a most happy fitting of language to thought. Everywhere is the evidence of scholarship without the least pedantry, of wise and prudent affirmation with no compromise of conviction. Young preachers will find in the poised and pure thought of these utterances an admirable lesson in sermon-construction; and most of us, old or young, will be likely to feel our own preaching poor and slovenly beside them.

The great lesson of the volume, however, and a very opportune one, is its manifest *sincerity* of sentiment and thought. There is a fearless fidelity of conviction and a calm reliance upon truth which is tonic and helpful. And while the author is supposed to occupy the most advanced position possible for a religious teacher to hold under a church organization, yet the whole method and spirit of his instruction are positive and constructive. Rarely would any modern collection of sermons contain so little of negative preaching. Regarding Christianity, he says in the anniversary discourse, already alluded to: "The conclusion was forced upon me that it is presumption and arrogance to claim as 'Christian' those ideas and those virtues and graces of character which may be equally found among enlightened believers in other religions than Christian; and I came to the conviction that the progress of humanity would now be greatly aided if the barriers between the religions, which are kept up by their special claims and names, could be removed, and people from various faiths should be drawn into one fellowship on the basis of absolute liberty of thought, of pure aspirations, and of earnest endeavor to know and to keep the law of righteousness, recognizing no other authority than that of truth itself. I believed that the time had come for distinctly inculcating these ideas. * * * I have hoped that these ideas would gradually permeate the minds of people, in the churches and outside of churches, and in time organize religion on natural and rational grounds and in new and more effective forms for the benefit of humanity."

And yet there is not a sermon in the collection that might not be preached without offense in any distinctively Unitarian church, East or West. Anything that could be called "negative" is incidental to the main object. There is nothing challenging or controversial in tone. All are helpful and hopeful, calculated to encourage and convince. And on this alimant the New Bedford church has not wasted

away or been rent by divisions. It has increased in unity and strength.

At the *Parish Reception*, in December, 1884, Hon. William W. Crapo said: "For twenty-five years, with high character and upright life, he has labored with us and for us. He has pleaded for rectitude, for loftiness of purpose, for exalted purity and for righteousness. We will not undertake to measure his usefulness.

"Mr. Potter, we have asked you here to-night that we may thank you for your modest, patient, faithful work."

Whoever is fortunate enough to possess this volume, so fair without and excellent within, will find out how true all these words were. J. C. L.

Little Unity.

FLOWERS AND SHOWERS.

"Oh dear!" said little Florence,
"I don't like rainy weather,
We can't go out of doors to play
Nor take a walk together."

Alice laughed and shook her head—
She always found a reason
To carry sunshine in her face
However dark the season.

"Let's play we're drooping flowers," she said,
"Longing for a sprinkle;
Pretend you are a violet,
I'll be a periwinkle."

"I'm such a very thirsty flower
I love to get a dashing,
And violets are sweetest when
They feel the raindrops splashing."

And so they hung their pretty heads,
Each little wilted flower—
And then they shook their curls and said,
"Oh, what a pretty shower!"

Then they were daisies, buttercups,
And then a bunch of clover,
And while each bloomed a sweet wild rose,
Behold! the rain was over.

As Alice pointed to the sky
With her arms around her sister,
The sun peeped out between the clouds
And a little sunbeam kissed her.

ANNA M. PRATT.

The best recipe for going through life in an exquisite way, with beautiful manners, is to feel that every one, no matter how rich or how poor, needs all the kindness possible from others in the world.

UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY
THE COLEGROVE BOOK CO., 135 WABASH AVE., CHICAGO.

\$1.50 PER YEAR.

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CHICAGO, SATURDAY, JUNE 27, 1885.

NOTES AND NEWS.

MR. N. S. HOGELAND, just graduated at Meadville, is invited to Greeley, Col.

REV. JOHN W. CHADWICK delivers the Phi Beta Kappa oration at Cambridge this week.

REV. JULIUS BLASS, formerly of Jackson, Mich., has been invited to settle at the new church at Millbury, Mass.

UNITY CHURCH-DOOR PULPIT for June 16 contains T. W. Higginson's address on "The Sympathy of Religions." There will be no further issue of the *Church-door Pulpit* until September 1, as was announced at the outset.

THE eighth annual grove meeting at Weir's, N. H., is to be held this year July 26th to August 2d inclusive. A large circular setting forth full information as to transportation, boarding, etc., has been issued by the Secretary, J. N. Pardee, of Laconia, N. H., of whom interested parties may ask questions.

WE have received from the publishers, A. H. Andrews & Co., Chicago, a little volume, called "LOOK WITHIN FOR FIVE THOUSAND FACTS THAT EVERYBODY WANTS TO KNOW." It contains 75 pages of condensed information on Mechanics, Statistics, Finance, Politics, etc. It is a valuable Pocket Cyclopædia. Price, 15 cents.

THE Rev. Brooke Herford, in his Festival speech at London, gives this version of the origin of the Channing Club in Chicago, as reported by *The Inquirer*. He said that when he had been a few years in Chicago they had very hard times there, and he mooted the idea to three neighboring ministers that they should ask about a dozen of the old stand-bys of each of the

churches to a dinner at one of the hotels. They got together about thirty-five people who thought the idea was a good one, and afterwards kept it up every month. The effect of that simple meeting had been simply marvelous, and a great deal more good work in all ways had been done ever since.

FIRE AND HAMMER is the threatening title of a religious paper published in North Topeka, Kansas. It has an illustrated head-piece of a very sulphurous character and is devoted to Bible-salvation and general holiness, with a large amount of temperance rather intemperately applied, judging from the grotesque illustrations in the May issue.

MIDLAND, MICH.—A Unitarian church was organized on the 14th inst., the following gentlemen constituting the Board of Trustees: Wm. Patrick, Pres.; J. S. Allen, Treas.; D. W. Hitchcock, Sec'y.; Byron Burch, Warren Seas. A short statement of the object and faith of the church was drawn up and is being freely signed. Dr. Daniels, of Meadville, takes charge, beginning next Sunday.

MUCH depends on the point of view. Rev. Brooke Herford in his anniversary sermon before the British and Foreign Unitarian Association in London, recently, is reported to have said that "Trinitarianism is a dead log which only needs to be shifted out of the way." But a layman in attendance upon the meeting announced that "he could take Mr. Herford from church to church in the city of London, where such utterance would be pronounced as blasphemy." Has the kingdom already come in Boston? If so there is still much work to be done outside of the limits of that favored city.

EDITOR UNITY:—Beginning with the next number, please send UNITY, now directed to me at Mt. Pleasant, Michigan, to Hubbardston, Michigan. I cannot afford to lose a single number. It is to me full of inspiration. Never doubt that Unitarianism and UNITY have a mission in the West. If your only service lay in cheering and strengthening the lone disciples of the new old faith, who, far from liberal churches, find no human fellowship save through the medium of the printed page, you would still have good reason "to be, to do and to suffer." There is a struggling little band of Unitarians here, but in the place to which I am now going it will be counted half a crime to take UNITY and the *Register* from the office. With heartiest appreciation,

EVA H. WALKER.

THE Society for Ethical Culture of Philadelphia took definite shape June 1, 1885, with S. B. Weston as Lecturer and "Rector of the School of the Society," and Miss Mary Thorne Lewis as Secretary. The "Statement of Principles and By laws" have been published in pamphlet form. The latter provide "that at least one-fourth of the annual income of the society shall be expended in philanthropic work," and the former "that the moral life shall be brought to the foreground in religion": two propositions which we would like to see incorporated into the constitution of every church in the land. We cannot see how the world can suffer harm from the multiplication of such societies, but we think we can see that a

society determined to realize in practice these principles must sooner or later ripen into a great trust and high worship.

MICHIGAN, Wisconsin and Iowa hold their summer state conferences this week and next. UNITY sends its greeting to the faithful and exhorts them to be of good cheer and look forward. Let there be no discouragement or backward look. Let the three "Fs" recently given to the English Unitarians by one of their most prophetic men, be their inspiration, "Faith, Freedom and Fellowship." The work which these conferences have but just begun calls for more work. There is too little Freedom of thought in the west for Unitarians to lessen their emphasis upon this, too little Fellowship for Unitarians to begin to draw dogmatic lines, and too many creeds and too little character for them to go into the business of creed making to the subordination to character building.

THE *Indian Messenger*, published in Calcutta, calls attention to the marked contrast which the ages of some of the leading reformers and thinkers of England present to the mournful facts in their own country. After speaking of Cardinal Newman, in his 85th year, commencing "the delivery of a new course of sermons," and his brother, "our esteemed theistic philosopher, Prof. Newman, but two or three years his junior, a vegetarian for many years, yet with his mental vigor unabated," and Dr. James Martineau, "another theistic philosopher, whose name is held by us in high esteem," it refers to the "untimely deaths of many of our public men," and discovers the cause to lie "in the impoverishment and degeneracy of blood from generation to generation, owing to evil customs like castes and early marriages."

THE anniversary of the Meadville Theological School, which took place on the 17th and 18th inst., was, judging from the report in the *Meadville Tribune*, of peculiar interest this year. Rev. Grindall Reynolds, of Boston, preached the annual sermon on Wednesday, Revs. G. W. Cutter and A. E. Goodenough taking part in the exercises. The graduating class consisted of seven regular and two special students, the largest class that has been given to the cause for many years. The class was also characterized by the presence of two women graduates. Following is a list of the essayists with their subjects:

- CARY F. ABBOTT, Boston.
The Influence of Social Surroundings upon Character.
- LEVERETT R. DANIELS, Sherwood, Mich.
Common Sense in the Ministry.
- JAMES C. DUNCAN, Fochabers, Scotland.
The Influence of Thomas Carlyle.
- MARY R. GODDEN, Janesville, Wis.
Religion in Tennyson's "In Memoriam."
- SAMUEL HAMLET, Topeka, Kan.
Moral Perspective.
- JOHN G. HODGES, Lebringville, Can.
Creed and Character.
- NAPOLEON S. HOGELAND, Shelbyville, Ill.
The Education of the Christian Citizen.
- WALTER C. MOORE, Meadville, Pa.
Ulrich Zwingli.
- MARION MURDOCK, Elkador, Iowa.
Views of Cicero Concerning Immortality and the Future Life.

The degree of Bachelor of Divinity was conferred upon Rev. A. E. Goodenough, and the ladies of the church tendered, at the close of the exercises, a collation to the graduates and their friends, in the parlors of the church. This was followed with addresses from Messrs. Reynolds, Cutter, Morrison and Goodenough, President Livermore presiding, and "many genial flashes of wit mingled with sound and thoughtful words" are reported. We most heartily extend the welcome of UNITY and the Western brotherhood to these new workers. May they find inspiration and sympathy in the difficult work they have undertaken; may they be fearless prophets of the Religion of Freedom, Fellowship and Character, ever looking forward and not back, up and not down.

MISSIONARY WORK IN WISCONSIN.

DEAR UNITY:—Religious bigotry threw me out of my school, and, having no other means of subsistence, I was compelled to leave my friends in North Dakota, much to my regret; but I have the satisfaction of knowing that I have left an ardent young disciple there who will not fail to keep the banner waving. I am now doing whatever missionary work I can find to do in this region, having my headquarters at Sharon. I find plenty of work everywhere I go in this region waiting for some one to do it. I came to Sharon the last week in May. I found a few remnants of Mr. Cooke's society, but they seemed to be completely discouraged. However, I engaged the opera hall and commenced work. I also went over to Darien, engaged the town hall, and made an appointment for Sunday, June 7. An audience of about seventy-five assembled to hear me. I have preached there three Sundays now, having fair audiences, though the weather has been unfavorable the last two. I have also visited Turtle, between Clinton and Beloit, where I found a good many "liberals," who received me gladly. I left an appointment for next Sunday, when I expect to meet the Turtle people at their town hall. This week I expect to visit Clinton and some other places.

Everywhere I go I find people who are Unitarians and don't know it. They are outside of the churches and think they are alone in the world. A few days ago I was talking with an old gentleman who said to me: "I don't know that I understand what the Unitarian creed is." I said, "We have none." "But," said he, "you have some fundamental principles which you require people to believe in haven't you?" I replied, "We have but one."

"What is that?" he asked.

"Character," I replied. "We don't set up any doctrinal test. All we ask is a good life."

"Then," said he, "you allow your people to believe what seems to them to be true if they only live good lives?" "Certainly," said I.

"That is just right," said the old gentleman; "and I think I was born a Unitarian, and have been one all my life."

Dear UNITY, is it not worth our while to hunt up these lonely Unitarians and show them that there is a home for them even in this world?

NATHANIEL THE HERMIT.

SHARON, Wisconsin, June 22, 1885.

Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

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Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

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CHICAGO CALENDAR.

THIRD UNITARIAN CHURCH.

Cor. Monroe and Laflin sts.

Minister, Rev. James Vila Blake. Residence, 208½ Warren ave.

Sunday, June 28, sermon at 10:45, by the minister, J. V. Blake; subject, "Good-Bye." After this Sunday, the Church will be closed till the first Sunday in September.

Tuesday, June 30, the Longfellow Class will hold its last meeting before vacation.

ALL SOULS CHURCH.

In Oakland Hall, corner Oakwood Boulevard and Ellis ave.

Jenkin Lloyd Jones, minister. Residence, 200½ Thirty-seventh street. Services 10:45 A.M.; Sunday-school 9:30 A.M.

Tuesday, June 28, the annual Flower Service will be celebrated. The Sunday-school session will be omitted, and the children will join with their parents at the regular service at 10:45 A.M.

The Sunday-school will close for vacation after next Sunday, the Church after July 5.

The last discourse at Rosalie Music Hall will be given to-morrow evening at 7:45; subject, "The Need of a Liberal Church in Every Country."

CHURCH OF THE MESSIAH.

Cor. Michigan ave. and Twenty-third st.

Minister, Rev. David Utter. Residence, 13 Twenty-second street.

Next Sunday will be our last service until the 6th of September. There will be a Communion Service after the morning sermon, to which everybody is cordially invited to remain.

Our Sunday-school closed for the season with the Floral Service, but there are still library books unreturned, and the librarian is anxious that all such shall be brought at the Sunday-school hour next Sunday, that the library may be put in order during the summer.

UNITY CHURCH.

Cor. Dearborn ave. and Walton place.

Minister, Rev. George Batchelor. Residence, 24 Wisconsin st.

Sunday, June 28, the pastor will preach at 10:45, morning. Sunday-school at 12:10.

MISCELLANEOUS.

A POSTAL NOTE from Philadelphia for \$1.50 has been received at this office, with no clue to the sender. To whom shall we give credit?

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